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tion. Yet the past was no golden era; and the world has never yet been Christian in any deep sense of the term. Jesus is a Conqueror whose conquest goes forward; not a Monarch whose kingdom has been wrested from him. The Christian triumphs of the past are but the preluding waves of that billowing tide of victory which is to come upon men in future centuries. In this spirit, and in homiletic style, the author considers a wide range of topics on which the deliverances of Jesus go contrary to the dicta of the world. While the book is not a great book it is a worthy contribution to the newer Christian apologetic.

The Latest Light on Bible Lands. By P. S. P. Handcock. London: Society for Promoting Christian Knowledge, 1913. Pp. xii+371. 6s. net.

This volume constitutes an excellent summary of the more important results of recent excavations and discoveries in the Orient. The first five chapters follow the history of Israel through from the patriarchal age to the Maccabean period. The next two take up the excavations in Palestine itself. One appendix summarizes the contribution of the North-Semitic inscriptions; another makes a concise statement of what is known regarding the Hittites. A splendid index, covering sixty-five pages brings together all the place-names, stating briefly what is known regarding the identification of the site in each case. The whole work forms a very useful manual which can be highly recommended to those not having time to look up the special reports and more extended monographs.

On disputed points, Handcock's judgment is usually good. For example, he hesitates to indorse the identifications of the names of Gen., chap. 14, that has been so frequently put forward with so little reason. He puts the Exodus (the last of many exoduses!) in the days of Merneptah and cites the building of Ramses and Pithom as militating against equating it with the expulsion of the Hyksos.

But he is not always a safe guide. For example, Ezra did not start to rebuild the walls of Jerusalem (p. 179); this was Nehemiah's task. Jephthah's daughter was his only child; hence she probably *was* his first-born (cf. p. 228). The reading Bir-idri (p. 127) should be abandoned in favor of Adad-idri=Hadad-ezer (see D. D. Luckenbill, *Am. Jour. of Sem. Lang.*, XXVII, 267 ff.). Tiglath-pileser III (p. 139) is now known to have been in reality the *fourth* by that name. The treatment of the Ezra-Nehemiah history is too uncritical. Something should have been said about the entrance of the Hebrews into Canaan and the "Conquest" for the excavations and inscriptions have greatly revised our conception of that movement. The

attack upon the widely accepted equivalence of Hebrews and "Habiri" is not well sustained. An examination of the Tel-el-Amarna letters, in which the name "Habiri" appears, shows that they commonly reproduce the Hebrew sound of soft ע, as in the word עברי (=Hebrew), by the sound "h" as in Habiri; cf. such cases as *hullu* for על, *haporu* for עפר, *hinaja* for עני. Furthermore, the LXX is by no means an infallible guide as to the sound of this guttural in Hebrew; there are many cases in which it gives the hard sound, even when the Arabic equivalent shows that the guttural was soft. Hence the phonetic objection which our author urges against the identification of the two words amounts to practically nothing. Notwithstanding such facts, the book is on the whole the best summary of the whole subject to be found in English.

Christ in the Social Order. By W. M. Clow. New York: G. H. Doran & Co., 1913. Pp. xii+295. \$1.25.

The author is a professor in the United Free Church College, of Glasgow, Scotland. His purpose in writing is "to make known the will of Christ" (p. vi). The book is written very largely against those who appeal to Jesus and the New Testament on behalf of a program of socialism. Professor Clow's method is that of appealing to the same sources on behalf of a program of *non-socialism*. In doing this, he makes the same mistake of which his opponents are guilty, namely, that of going to the New Testament in search of any kind of definitive political or economic program. Socialism, in the author's estimation, is one of the chief enemies of the church; and he is particularly disturbed by the paradox of socialists who are wealthy, or who draw good salaries as Christian ministers (p. 40). All of the attempted solutions of the social problem in the past, he thinks are open to fatal objections (p. 48). He is against woman's suffrage and the taxation of land values, the two movements now in the British foreground. He favors what he calls "ethical taxation," whereby the rich pay for their luxurious position a kind of "ransom" to the poor (pp. 190 f.); and he holds that the chief means of reform is through the development of individual character (pp. 47, 69). The book is likely to strengthen the socialistic laboring man in the fallacy that the churches and theological seminaries are against him. At best, the author comes down to the people from a lofty altitude. He represents, in fact, nonconformist "high-churchism." The volume is well worth attention as a sign of the times, but scarcely because it succeeds in its ambitious aim to solve the problem of today from the standpoint of Christianity.